

CATECHISM

*My opening the m
redemption by Christ's
of every point so as to
er every answer, that the reader
may be much furthered therin. If
would vise a little diligence and endeour to
committ it to memory, or be much con-
uerant in reading thereof, or if they
cannot read in hearing it read by
others, vnto knowledge,
and godlinesse;*

* *Philipp. 1. 9. 10.*

*I wish I pray, that your Loue may yet more and
more abound in knowledge and all judgement;
there ye may know things which differ, that ye
may be synecte, and go forward in a blamable
course vntill the day of Christ.*

Proverb. 3. 13. 14. 15.

*This is the man that findeth wisdom, and the man
that getteth understanding. For the merchandise
therof is better then the merchandise of silver, and
the guine therof is better then gold; it is more pre-
cie then pearls, and all that thou canst desire
is not to be compared vnto her.*

Seene and allowed by authority.

*Printed by W. How, for Henry Car, and
are to be sold at the Blasing Starre in
Pauls Churchyard.*



Journal of the American
Academy of the Fine Arts

Volume 1 Number 1
January 1875

Price \$1.00 per volume

Published monthly by the

American Academy of the Fine Arts

New York City

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To the Right worshipful
maister Henry Warner Esq;
quiet, & the vertuous Gentlewoman
his wife, T.S. wisheth grace and mercie from
God, thorough Christ Iesus, and daily supplie
of all godlinesse, and vertue, the right
directors to, and augmentors of
all true yworship.

 He Lord (Right worshipfull)
the most wise disposer of all
actions, hauing givuen vnto
me his least able minister, an
entrance into the Towne of
Mildenhall, to publish there
in the eares of that great people, according
to his grace bestowed vpon me, his glorious
Gospell: I was streightway, after I had some
knowledge of their state, moued with com-
passion towards them, and framed my selfe so
neare as I could, to vse such a familiar, and
plaine kind of teaching, as I thought to serue
most for their vnderstanding and capacite.
And although I had not granted vnto mee,
(whch was never yet granted to any faith-
full minister) to please, & approue my do-
ing to all: yet a fewe skorners set apart
seem as the Prophet speakeith, To

THE EPISTLE

a couenant with death, and to bee at an agreement with hell, being more devout to serue Bacchus, then the true God : and therefore can like of no Prophet, except such as saith an other Scripture, Can walke in a li-

Mich. 2. 11. ing spirit, and prophesie vnto them of wine, and strong drinke : And a few other which being altogether worldly minded, be frozen in their dregges ; which seeme to haue made their large Fen their God ; it pleased God to make the rest, likers & allowers of the holy doctrine, wishing to haue the same continued amongst them, and willing to impart something of their substance vnto the disposer, towards his maintenance and liuing . In the behalfe of these, (Sir) I doo vnfaintly thanke & blesse God the Father, Lord of heauen and earth, by his Sonne Christ, conceiuing no small hope, through his blessing, of their more increasing and growing in faith and godlines, which God grant vnto them for his Christ his sake Amen . In the behalfe of these, I do earnestly pray, inforceng my selfe in all

Iude. 23. my doctrine, as the Apostle Iude saith, to sauе them with feare, and to pull them out of the fire, wishing that at any time God would giue them repentance, that they may come to amendment, out of the snare of the Diuell . But if

DEDICATORIE.

if they will not heare this, My soule shall weepe in secrete for their pride, (as the Prophet speaketh) & mine eie shall weepe & drop downe teares to see Gods iudgements vpon them. And now if I might speake of your worship without suspition of flatterie, & coorying of fauour, by your diligent attending vpon the hearing, accompa-
ned alwaies with your vertuous wife, most godlily likewise disposed to heare the holy word of God, and so much as might be your whole familie. And by your good countenance most cheerfully shewed vnto me, a poore mi-
nister of God, that I may not speake of other your beneficence towardes mee, you most eu-
dently declared, not only what loue your selfe had vnto the truth of God, that is his word, &
his pure and holy worship, but also your care by your godly exâple to draw others to like and allow of the same, that so Christ Iesus
might be enterained & his kingdome erected at Mildenhall. And I cannot forget how
(which did declare your desire and care to haue the word of Gods grace, that is the Go-
spel continued at Mildenhall, for the salua-
tion of the people) you speake to the Right ho-
norable the Lord North, comming ouer to his
house at Mildenhall, not only to shew me his

THE EPISTLE

fauourable countenance, for my continuall
at Mildenhall, but also to procure me a more
ample, and large salery and stipend: which
thing his Honour of his godly disposition vs.
to Religion, was willing to doo. In consid-
eration of these things, as they concerne Gods
glorie, first I giue God hartie thanks: Second-
ly as they concerne the helpe of me his Mini-
ster, not otherwise knowing how to requite a-
ny way your Worships good will, as a testi-
monie of a graciefull minde, I bestowe vpon
your Worship, & the vertuous Gentlewoman
your wife, a little Catechisme, which I haue
lately made, in my small judgement, not alto-
gether vnfit (for indeed I laboured to make
it fit) for the state of the inhabitants of Mil-
denhall, not for any great vse of your selues
(for I verily perswade my selfe, that you
haue not now neede to learne the first prin-
ciples of the word of God, but are able to dis-
gest much stronger meat,) but for the vse of
your babes, your two sonnes, and daughter,
and others which afterwards it may please
God to giue, and blesse you withall, whome I
do not doubt, to be instructed in the prin-
ciples of Religion, so soone as they haue laid
away their stammering tonges, according to
Gods commaundement giuen to all parents,
without

Without exception of degree, and condition pg. 1. v.
in the world, it will be unto you both, no lib- 5, 6, 7.
tle care and studie: which that it may be so, Ephes. 6. 4.
I shall daily pray. Accept (good Sir) of this
mine enterprise, as I trust you will. And thus
I take my leaue, beseeching God that yee doo
none cuill, that his good graces may be multi-
plied vpon you, and that your whole spirit,
soule, and bodie, may be kept blamelesse vnto
the comming of our Lord Iesus Christ.

Your worships in all godly
dutifulnes most readie

Thomas Scudle.

The Christian Reader, and
especiallie to the inhabitanthes of Mil-
denhall in the Countie of Suffolke, for
whose cause chiefly this little Ca-
techisme was written, grace,
mercie, and peace.



Pter so many Catechismes
of so many good and god-
ly men had bee[n]e already
published in our Churche,
if thou demaundest why
nowe I doe aduenture the
publishing of this of mine, as though I
would seem to accuse them of some neg-
ligence, or want in that behalfe, or to ad-
vnto them: I aunswere, that my mind was
free from any such purpose. But as they,
in studie and care I do not doubt, to fur-
ther religion and godlinessse, did take li-
bertie vnto themselues, in forme as they
be extant, to frame and set foorth theirs,
so haue I done. They haue written some
largely, some briefly, and some haue kept
a meane betweene long and short, and I
haue laboured, if not to bee the briefest,
yet to come as neere it as I might. They
some haue quoted for confirmation in
their margent, some haue omitted quota-
tions

To the Christian Reader.

tions, and some haue prooues set forth at
large by directions alphabeticall; as eue-
ry one of them thought best, so haue they
proceeded. I haue made proofe of euerie
answere immediately vpon the answere,
and almost made the wordes of the text
the answere, hoping thereby the more to
allure the reader and heareſ. God make
me partaker of my hope, and my godlie
brethren of theirs. And thou (good Rea-
der) remember, in the bowels of Christ
I beseech thee, that the more paines I &
my brethren bestow for thine instruc-
tion by preaching & writing, the more
and greeuous shal be thy condem-
nation if thou profit not by it,
which thing would be our
griefe. Consider what I
say, & the Lord giue
thee vnderstan-
ding.

Thine in Christ,
Th. Settle,

A CATECHISME,
briefly vnfoulding the mysterie of
our redemption by Christ, with
g^ther necessary points of Diuinitie
therunto annexed.

Question.

H O made you, and to what
end were you made?

Answer.

Verily, God, & for his glory (as saith
the Prophet Esay) chapter Esay. 43. v. 10.
43. I created him for my glorie, formed him 7. 2. 1.
and made him.

Quest. What is God?

Ans. Even as (proclaiming his owne
name in Exodus 34.) he describeth him-
selfe, saying: The Lord, the Lord, strong merci-
ful, and gracious, slowe to anger, and abun-
dant in goodness and truth, reseruing mercie
for thousands, forgiuing iniquitie, transgres-
sion, and sinne and not making the wicked in-
nocent. In the fourth of the gospell after
John, he is said to be a spirit. In Exodus Exod. 34. 10.
5. 6. the first, he calleth his owne name Ieho-
uah, which is as much to say, as one that it doth sig-
nifie his beeing of himselfe; which name Exod. 6. 3.
10. 4. importeth his everlastingnes.

Quest.

A briefe Catechisme

Qu. What can you say further concerning God?

An. Verily that he is three distinct persons, that is, Father, Sonne, and holie ghost, and yet in substance one God onelie. As Iohn the Apostle evidently teacheth in the fist chap. of his first Epistle,
John. 5. v. 7 saying : *For there are three which beare record in heauen, the Father, the worde, and the holy Ghost : and these three are one.*

Qu. How doe you proue that the holy Ghost is God?

An. In 28. of Matheu, Christ commandeth to baptize in the name of the holie Ghost. Now this is certaintly baptism
Math. 28. 19. is to be ministred in no name, but in the name of God. But it beeing commanded to bee ministred in the name of the holie ghost, doth manifestly prove that the holie Ghost is God. In the 5. of the Actes, Peter saith vnto Ananias : *W hy hast Sathan filled thine hart that thou shouldest lyue to the Holy Ghost? &c. How is it thou hast conceiued this thing in thine hart? Thou hast not lyed vnto men, but vnto God.* This place also proueth in plaine words that the Holie ghost is God.

Qu. You said even now that God made you,

of our Redemptiōn.

you, and you shewed to what end : shew now in what state he made you.

An. According to his owne image, that is to say, in righteousness and true holines, as Paule expoundeth it in the 4. to the Ephesians, calling it being repaired Ephes. 4.4. in Gods electe by the spirite, in other words the new man.

Qu. Doe you continue in that state of righteousness and true holiness wherein you were at the first by God created?

An. No verily : For Paule witnesseth Rom. 3.25. in the 3. to the Romaines, that all haue sinned and are depryued of the glorie of God. And in the second to the Ephesians y same Apostle saith, y they as wel as o^r thers were by nature y childeⁿe of wrath. And as David in the 5th. psalme confesseth, so may all others , that they were conceiuued and borne in sinne. Ephes. 2.3.
Psal. 51.5.

Qu. You said euen nowe that you were made after the Image of God righteous and holy , and nowe yee confess that ye were borne a sinner : how can this be?

Ans. Adam the first man was created after the Image of God righteous & holy, and so I, and al other in him our first parent, were created righteous and ho-

lie:

A briefe Catechisme

Ile: But when he by his sinne, in eating
the forbidden fruite, made himselfe vn-
righteous and vnholy, then I, and all the
world bering then in his loynes, (for who
saith Job in the 14. chapiter of his booke,
Job. 14.4. can bring a cleane thing out of filchinge) were
made unrighteous and vnholy.

And to proue that man was made righ-
teous at the beginning, the Preacher
saith in the 7. of his booke: *Onely loe, this*

Eccles. 7.27. *haue I found, that God hath made man righ-*
teous; But they haue sought many iuuentions:

Qu. Do you then affirme that the sinne
which *Adam* committed is also your sin?

An. *Yea verily: for so affirmeth holie*
Scripture in the 5. to the Romaines: By
one mans disobedience many (that is all) be-

Rom. 5. 19. *came sinners. And againe in the same chap-*
piter. By the offence of one the fault came on

Rom. 5.18. *all men. Yea, & a little before in the same*
chapter the apostle saith, that Death raig-

Rom. 5. 14. *ned from Adam to Moses, even ouer them*
also that sinned not, after the like manner of
the transgression of Adam: he meaneth e-
uen the very babes and young sucking
children, to bee by Adams sinne subiects
vnto death and damnation.

Qu. Doc you thinke, that if your sinne

of our Redemption:

In Adam in eating the forbidden fruite,
were not laid vnto your charge, that you
should bee righteous and holie, and free
from sinne?

An. No verily: for the scripture trieth
out euerie where to the contrarie. Our
nature was so poisoned thorow Adams
sinne, that we can do nothing but sinne.
As it is written in Genesis the sixt : The
Lorde sawe that the wickednesse of man was
great in the earth , and all the imaginations Genes. 6.5.
of the thoughts of his heart were onely euill
continually. And Paule confesseth saying
in the 7. to the Romaines : I knowe that in Rom. 7. 13.
mee (that is in my flesh) dwelleth no good
thing ; for to will is present with mee, but I
find no meanes to performe that is good. And
againe in the 8. to the Romaines , it is
saide , that The Lawe is weake thorowc the Rom. 8.3.
flesh, that is to say, that the flesh by rea-
son of the corruption thereof, and weak-
nesse , is not of abilitie to performe the
Lawe, which Lawe was ingrauen in A-
dams hart. Finally, we may all that are
descended of Adams race, cry out as it is
in the 130. psalme : If thou (O Lorde) strait- psalm 130.3.
lye markest iniquities , O Lorde , who shall
stand?

No free will
in man since
Adams fall, or
abilitie to do
good.

Quicke.

A briefe Catechisme.

Qu. What then is the state and condition of you, and all other, through your sinne in Adam, and your owne daily sins, by reason of your corruption of nature drawne from Adam?

An. Most woxfull truly & miserable is mine, and the state of all men else in themselues because of sin: for it is wris-

Rom. 5. 18. ten in the 5. to the Romaines: By the offence of one the fault came on all men to con-

Rom. 2. 9. dematio. And againe in the 2. to the Romaines: Tribulation & anguish shalbe vpon the soule of every man that doth euill.

Qu. Set forth yet more fully the punishment of sinne, and the state of con-

demnation.

Qu. In the 30. chapter of Esai it is said, I ophet (which by a borrowed speach

Esai. 30. 33. is Hell) is prepared of old, it is euen prepared for the king, he hath made it deepe and large, the burning thereof is fire and much wood, the breath of the Lord like a riuier of brimstone dooth kindle it. In the 66. of the

66. 24. same Prophet, it is also said: And they (that is the godly) shall go forth, and looke vpon the carcasses of the men that haue transgressed against me, for their worme shall not die, neyther shall their fire be quenched, and they

of our Redemption.

they shal be an abhorring to all flesh. In the 8. of Mattheu it is saide, The children of the kingdome (that is the Iewes) shalbe cast out into utter darkenesse, where shalbe weeping and gnashing of teeth. In the 21. of the Revelation it is written, that The fearefull, vnbelieueing, and abominable shal have their portion in the lake which burneth with fire and brimstone, which is the second death. In consideration of whiche extremie punishment, the wicked at y com
ming of Christ shal say, as it is in the 6. of the Revelation, to the mountains & to the rokes, Fall vpon vs, & hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe, for the great day of his wrath is come, and who canne stand?

Math, 8, 12.

Reuel, 21, 8.

Reuel, 6, 14.

16, 17.

Qu. O most wofull depth of miserie, and cruell calamitie because of sinne, but is there no meane to auoyde this woe?

Ans. One onely meanes to escape is provided by God.

Qu. Shew what it is?

Ans. God straightway after Adams fall, raised him and all other his elect vp againe unto hope by the promise of a sa-

A briefe Catechisme

Gen,3,15. vour, to vanquish the power of Sa-
than, & to set the ent'walled free: as ap-
peareth in Genesis 3. where it is denou-
eed against Sathan, that *The seede of the
woman should bruise his head.*

Qu. Did any deserte of *Adam* moove
God hereunto?

John 3,16.

Rom,5,ver,8

An. Spone at all. It was onely Gods
loue, pitie, and compassion that procured
this salvation: As it is written in the 3
of Iohns gospel; *God so loued the world that
he gave his onely begotten sonne, that every
one that beleueyth in him might not perishe
but haue eternall life.* And againe in Ro-
mans 5. But God setteth out his loue towards
vs, seeing that while we were yet sinners(yea
and a little after Enemies) Christ dyed for
vs.

Qu. What natures were in Christ?

Rom,9,4.
1,John,5,20:

An. Two. The nature of man, and
the nature of God in one person: As
it is proued by these words in Romanes
9. Of whome(that is of the Isralites) con-
cerning the flesh Christ came, *who is God over
all, blessed for ever.*

Qu. Why was it needfull that our Re-
deemer shoulde be man?

An. That God might satisfie his Ju-
stice,

of our Redemption.

thee in punishing man (as he threatened if his commandement should be broken when he gaue it first to Adam): for that which man had offended. Which thing the Apostle seemeth to say in Hebrews 2.

Wheres he saith: *Forasmuch as the children* Heb. 2, verse 7
were partakers of flesh and bloud, he also him 14, 15, 16, 17
selfe tooke parte with them, that he might de-
stroy through death him that had the power
of death (that is the diuell) and that he might
deliver all them which for feare of death
were all their life time subiect unto bon-
dage. And Peter saith in the third cha-
piter of his first Epistle: *Christ hath once* 1. Pet. 3, 18;
suffered for sinnes, the iust for the vniusta-
bring vs to good.

Qu. Why was it necessary that our red-
eemer should be God?

An. To the intent that the infirmi-
tie of his manhood might be sustaine by
his Godhead, that so he might overcome
death, & the sorrows of death. And there-
fore it is saide in Romans 1. that He was Rom. 1, 4;
declared mighty to be the sonne of God, touch-
ing the spirit of sanctification, by his re-
surrection from the dead. And againe the
same Apostle saith in 2. Corinthianis chap- 2. Cor. 13, 4.
piter 13. For although he was crucified ac-

A briefe Catechisme.

according to his infirmitie (that is his man-hode) yet doth he lyue by the power of God. If hee had bene but onely man, he could not haue overcome death, and therfore Peter in the thirtichapiter of his first epistle, ascribeth the quickning of Christ (that is the rasing of his body frō death) to the spirit, that is to the divine power.

Q. Was Christ himselfe who was borne of a sinfull woman, free from the contagion and infection of sinne? You alleadged out of Job the 14. chapiter, That none could bring that is pure out of filthynesse.

An. If Christ had not bene frō from the infection of sin, he had bene unmeet to haue ransomed and delivred other therefrom; And therefore it is saide in the 7. to the Hebrewes, that Such an high Priest is becomes vs to haue, as is holy, harmlesse, undefiled, seperat from sinners, & made higher then the heauens. And in the fist of the 2. to the Corinthians Paule saith, He was made sinne for vs which knew no sinne. And therfore to the intent he might be frō from sinne, he was conceiued in the wombe of the vrgine, as appearcth in the fist of Luke, by the holy ghost.

Heb. 7. 26.

2. Cor. 5. 21.

Luke 1. 35.

Q. Doc

of our Redemption.

Q. Doe you thinke that the bodilye death which Christ did suffer, was sufficient to deliver all mankinde from the punishment due both to their bodies and soules?

A. Notwithstanding that the Scripture often times ascribeth forgiuenes of sinnes, & our redemption to the shedding of his bloud, as in the first to the Ephesians; By whom we haue redemption through his bloud, even the forgiuenes of sins. And in the first chap. of the first epistle of Peter Knowing that you were not redeemed with corruptible thinges, as silver and gold, frō your vaine conversation, received by the tradicion of the Fathers: but with the precious bloud of Christ, as of a lambe undefiled, and without spot, and many suchlike places. Yet we are alwaies to vnderstand, that a speciall part of our redemption consisteth in the sufferings of his soule. For therin he bickered, & had combat with al the powers of hell & damnation, which was due for our sins, the stings, horrours & sorrows (as Peter Acts 2 calleth them) wherof, caused him to sweat drops like water & bloud, trickling downe from his body: so great was his agony, as Luke Luke 22,44

A briefe Catechisme

in the 22. chapter recordeth, whē the an-
gels came to comfort him. Againe, upō
the crosse the wrath of God did so preesse
his soule for our sinnes, that for extreme
anguish this pitifull exclamation was

Mat. 27, 49. wrested from his mouth; *My God, my God,
why hast thou forsaken me?* Who can think

Heb. 5, 7. that these strong cryings & teares, as in
Hebrews 5. they are tearemed, were ever

in the Son of God, for & because of a hor-
ribly death, which we do see many weake
men (yea, which suffer for no god cause
amongst vs) most constantly to endure.
In these his sufferinges he hath spoyled

Hosea 13, 14. death & hell, as it is written in threates-
sing wise; *O Death, I will be thy drath, O
grauie, I will be thy destruction.* And againe

Collos. 2, 15. in Collosians 2. And he hath spoyled the
principallies and powers, and hath made
shew of them openly, and i triumphed over them
in the same crosse.

Qu. But nowe sith none can enjoy the
joies of heauen and eternal life, but those
that fulfill the will of God, and per f. etc
obedience vnto his Lawe. Howe shall
wee poore sinners doe in this be-
halfe?

An. The goodness of our God hath in
this

of our Redemption.

this behalfe also provided for vs, raising
up for vs a mighty salvation. The Apos-
tle saith in the 4. to the Galathians, that
Christ was made vnder the law, that he might
redeeme them which were vnder the lame,
that they might receue the adoption of sons.
Gal, 4, v. 4, 5.

And againe he saith in the second to the
Collosians, And you which were deade in
sinnes, and in the vncircumcision of your flesh
hath he quickned together with him, (that is
Christ) forgiuing all your trespasses, and
putting out the hande writing of ordinances
that was against vs, whiche was contrarie to
vs, he euuen tooke it out of the way, and faste-
ned it vnto his craffe. Againe, in Romans
the 10. Christ is the end of the law for righ-
teousnes vnto euerie one that beleeveth. Last-
ly in 1. Corinthians 1. it is said, that Christ
is made of God our wisdome, righteousness,
sanctification, & redemption (that is to say)
that whatsoeuer we haue nedde of to the
obtaining of eternal life & saluation, we
haue it in him as in a full fraught and
plentifull stowehouse.

Qu. Doth this saluatiō pertaine to all,
and shall all be partakers of the same?

An. The saluation is offered to all,
but none shal haue it but those y beleue.

A briefe Catechisme

As it is written in the 16. of the gospel
Mark. ref 15; after Marke: Go ye into all the world, and
preach the gospel to every creature. He that
shall belieue and be baptized shall be saved,
and he that wil not belieue shalbe damned.

Q. What is it to belieue?

An. To belieue, is to bee fully per-
swaded that God the father, which hath
made me the promise of salvation in his
Sonne, wil faithfully performe his pro-
mise unto me. For as Abraham having
Gods promise made vnto him, as the
Apostle affirmeth in the 4. to the Romans
did not doubt of the promise through
unbeliefe, but was strengthened in þ faith,
and gaue glory to God, beeing fully assu-
red, that he which had promised was al-
so able to do it: even so also wee having
Gods promise: (for saith the apostle in þ
same place, it is not written for him on-
lie, but also for vs) must not doubt of the
promise through unbelieve, but bee fully
assured to obteine it, God beeing both a-
ble and faithfull.

Rom. 4. 23.

Q. How is faith wrought in men?

An. Thre thinges especially for the
working of faith are to bee noted from
the scripture. First the preaching of
Gods

of our Redemption,

Gods word : *For* saith the Apostle Romans the 10. How shall they beare without a preacher, and how shall they preach except they be sent, &c. Then faith is by hearing and hearing by the word of God. And againe in the 1. Corinthians. 1. It pleased 1. Cor. 1. 21. God by the foolishnesse of preaching to save them that beleue. Also John the 11. I pray John. 11. 20. not (saith Christ) for these (my disciples) alone, but for them also which shall beleue in me through their word, that is their preaching.

Qu. What is the second thing that you note from the scriptures to be necessary to the begetting of faith?

An. The second is, that hee whiche preacheþ be sent & authorized of God. For how (saith the Apostle in the 10. to the Romaans) shall they preach except they be sent? Againe the Prophet Ieremie in his 23. chapter saith : I sent them not nor commanded them, therefore they bring no profit to this people. Our saviour Christ saith in the 10. of John : That he that entreth John. 10. vs. not in by the doore into the sheepefold, but 1,2, climeth vp some otherway he is a theefe and a robber. And in the 10. verse he saith, That a theefe commeth not but for to steale.

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to kill and to destroy, so farre is it of that
they shall beget men to the faith, Job
Job.33,23. calleth such a messenger a man of a thou-
sand in his 33.chapter.

Q. What is the third thing?

A. The working of the Holy ghost
in the ministrion of the word with
power in the hearers harts , as by these
places of Scripture is, and by many o-
ther may be proued. Paule in the fourth
chapter of his former Epistle to the Co-
rinthians threatening to come to Co-
rinth, to make triall of the doctrine of
the false Apostles , which were so high-
ly extolled , and of the effectualnesse
1.Cor.4,yf. thereof affirmeth , that the kingdome of
19,20. God (that is the ministrie of the Gos-
pell) stands not in word but in the power
of the Spixite . In the second chapter of
1.Cor.2,4. the same Epistle he saith ; Neither stood
my word and my preaching in the i. rising
speach of mans wisedome, but in plaine evi-
dence of the spirite and power, that your
faith might not bee in the wisedome of men
but in the power of God . Againe in the
1.Thess.1,5. former Epistle to the Thessalonians the
first chapter : For our gospell was not un-
to you in word onely, but also in power
and

of our Redemption.

and in the Holy ghost. In all these three places Paule setteth forth the power of the Holy ghost in begetting of faith by the outward ministrie of his preaching. In the first chapter to the Galathians Paule saith : *The fruit of the spirite* Galat. 5. 22. *is love, ioy, peace, long suffering, gentleness, goodness, faith, meekenesse, tempe- rance.*

Q. What men are meet for the planting of saith?

An. Whose onely that have a feeling
of their owne miserie and woe, due from
Gods justice for their sinnes. For those
onely death Christ call in the eleventh
of Matheu, saying: Come unto me all ye Math. 11, 28
that are weary and laden and I will ease
you. In the second of the Acts we read
that thase that were pricked in their
harts, and said unto Peter and the other
Apostles, Men and brethren what shall we do, immeadiately after belieued. Acts. 2. 38, 39.

Q. To what head or point of religion do you refer this sorrow and trembling conceived of the sight of Gods displeasure for sinne.

An. To the point of Repentance, Acts. 3,7.
as a forgoer thereof in the elect.

QH.

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Qⁿ. What is Repentance?

What Re-
pentance is.

An. Repentance is a turning frō sin
vnto God, that is to say, a framing of
our whole life to obey him. And þ w^tþ
that the Scripture b^eleth most common-
ly to expresse it by, doth signifie a change
or alteration of the minde. That new
birth wh^{ch} our saviour Christ speakeþ
of in the 3. of John vnto Nicodemus is
nothing but Repentance. It is called Re-
generation. Regeneration or Repen-
tance hath two parts represented in ba-
ptisme, that is, Dyping vnto sinne, called
mortification, termed in the Scripture
circumcisioⁿ of the hart: And newnesse
of life. Both these partes of repentance
are in sundrie places of the Scripture
expresed. As in the 2. chapter vnto Ti-
tus, in these words: For that grace of God
that bringeth salvation vnto all men, hath
appeared, and teacheth vs, to deny evngodli-
ness, and worldly lusts, (this is mortifica-
tion) and to live soberly, righteously, and god-
ly in this present world (this is newnesse
of life.) In the 2. to the Colossians these
two parts are also expresed, where the
Coloff. 2. v^{rs}. Apostle saith: In whom also ye are circum-
cised with circumcision made without hands,

Titus. 2. v^{rs}
11, 12.

Coloff. 2. v^{rs}
11, 12.

by

of our Redemption.

by putting off the sinfull body of the flesh
through the circumcision of Christ, in that ye
are buried with him thorough baptisme. in Ephes. 4. v. 6
whom ye are also raised vp together through
the faith of the operation of God. In the 6.
of the epistle to the Romans, and in the
4. of the first epistle of Peter, both these
parts are manifestly expressed: the one
proceedeth of the force of Christis death,
the other of his [†] resurrection.

Ephes. 4. v. 6
22, 23, 24.

Rom. 6. 4.

1. Pet. 4. v. 6
1, 2.

*Phil. 3, 10.

Qu. How is repentance wrought in
mans hatt?

An. By the holy ghost in preaching of
the lawes and the gospell. Except a man ^{v. 6, 5.}
(faith Christ) be borne of Water and the
Holy ghost he cannot enter into the kingdome
of God. Againe Paule saith in the 6. of his
first epistle to the Corinthians: And such r. Cor. 6. 11.
were some of you, but ye are washed, but ye
are sanctified, but ye are iustified in the name
of the Lord Iesuſ, by the spirit of our God.
And againe in the 3. chapter of the secōd
epistle to the Corinthians: But we all be- 2. Cor. 3, 18.
hold as in a mirrour the glory of the Lord
with open face, and are chaunged into the
same image from glory to glory as by the spi-
rit of the Lord.

Qu. You haue proued that Repentance

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is the worke of the Holy ghost. Now proue that it is in the ministry of the law
and the gospel, root and all. In the chapter of Titus it is
commanded Titus that he shalp-
ly rebuke the Grecians, because one of
their own prophets witnesseth that they
were alwaies tigers, euill beasts, now
hellies, that they may bee sound in the
faith. The whole scripture (both the law &
the gospel) saith the same. Apostle in the
2. Timoth. 3. of his 2. Epistle to Timothie, is given by
ye 16, 17. inspiration from God; and is profitable to
conuince, to correct, and to instruct, eze. thus
much for the ministry of the law. For
the gospel: Our Saviour Christ saith
in the sixteenth of John: Nowe are ye
cleane through the word that I have spoken
vnto you. Also Peter saith in the 2. chap-
ter of his first epistle: Being borne againe
not of mortall seede but of immortall, by the
word of God in partly in the twenty and
six of the Act, it is witnessed that Paule
was sent by Jesus Christ by preaching
the gospel unto the Gentiles, To open
Act. 26, 18. their eyes, that they might turne from dark-
nes to light, and from the power of Satan to
God, that they might receive forgiuenes of
sinnes,

of our Redemption.

sinnes, & inheritance among them that were
Sanctified by faith in him. Thus it is
plaine that Repentance is the worke of
the Holy ghost, by the ministry of the
law and the gospell.

Qu. Whether is faith before Repen-
tance, or Repentance before faith?

An. The question is busie : there is
no doubt but faith & repentance are very
nigh adioined, as touching their begin-
ning, as is the cause and the effect. Let it
suffice vs to know, that when a sinner
thowz the preaching of the lawe is
shrowne downe to the sight of his deser-
ved damnation, by the auenging iustice
of God, that the (if he be Gods elect) faith
in Gods promise of saluation in Christ
is wrought in him by the preaching of
the gospell : wherupon followeth an ha-
tred of sinne and care to auoid it, a loue
of righteousnes and care to do it, which
are especiall effects of repentance in to-
ken of thankefulness for saluation by
Christ. The Scripture in sundry places
doth ascribe sanctification and purging
of the hart vnto faith. As in the twentie
and six of the Acts : That they may receive Actv. 26, 18
forgiuenes of sinnes, and inheritance among
them

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them which are sanctified by faith in me. Again in the 15. He put no difference betweene vs and them after that by faith he had purified their hart. Now Sanctification, regeneration, & repentance being all one, it followeth that they are effects of faith. Further because without faith (as the Apostle saith in the 11. to the Hebrewes) it is impossible to please God: & in Rom. 14. 23 another place, *What soever is not of faith is sinne.* We haue most warrant to think that faith is before repentance. notwithstanding some writers are of mind that some part of repentance goeth before faith, and some part followeth as an effect therof.

Q. When ceaseth repentance in men?
A. When men cease altogether to sin: But sin doth not cease to be in the most holy man so long as he liveth, therefore men must continue repentance so long as they live. It is written in Genesis the 8. *For the imagination of man's heart is evill even from his youth.* And in James the 3. *In many things wee sinne all.* And in the 5. to the Galathians: *The flesh lusteth against the spirit, & the spirit against the flesh;* and these are contrarye one to the other.

Gen. 8. 21.

James. 3. 2.

Galat. 5. 12.

of our Redemption.

other, so that ye cannot do the same thinge as
wee would. Wee are commaunded to pray
continually by Christ : Forgiue vs our Mauil-
messes as wee forgiue them that tres-
pisse vs.

Q. Do you hold it for a certaine truth
that men are iustified onely by Christ,
and that the works of sanctification and
newnesse of life begun in vs, doo merit
nothing concerning the worke of our
saluation?

A. I hold it for an undoubtedtē truth,
that the whole worke of our saluation
is wrought in the person of Christ with-
out vs, and without all respect of our
works, either before or after repētance,
whatsoever the Papists prate. But yet
there are many places of Scripture
which do seeme to give something to
works to the obteining of saluation: As
the 15. Psalme; Lord wha shall rest vpon thy
holy mountaine: He that walketh vprightly.
and worketh righteousness and speakest the
truth in his hart. Againe the 24. Psalme:
Who shall ascend into the mountaine of the
Lord, and who shall stand in his holy place.
Euen hee that hath innocent handes and a
pure hart &c. Againe Esay the 33. Wha

psal. 15. v. 1

1, 2, 3.

psal. 24. v. 1

3, 4.

psal. 33. v. 1

C among

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Elay.33. yse among vs shal dwell with the devouring fier,
14.15. who amog vs shal dwell with the euclastic burnings, he that walketh in iustice, & spre-
keth righteous things, refusing gaine of op-
preſſion, &c. Againe Psalme 50. And to him

Pſalm.50.23

Math.7. yſe ſalveſt hiſ way aright will I ſhew the ſaluation of God. Again Math.7. Not every
one that faſh unto me Lord, Lord ſhall enter

John.5. yſe
28.29.

into the kingdome of heauen, but he that doth the will of my father which is in heauen. Againe John 5. For the howre ſhal come in the
which al that are in the graues ſhal heare his voice & they ſhall come forth, they that haue done good unto the reſurrecſtion of life, but
they that haue done euil unto the reſurrecſtion of condemnation. Again Math.25. Come ye

Mat.25. yſe
34.35.

blessed of my father inherite ye the kingdome prepared for you from the beginning of the world, for I was an hungred and ye gaue me meat, I thirſted & ye gaue me drinke, I was a stranger and ye lodged me, I was naked & ye clothed me, I was ſicke & ye visited me, I was in prison & ye came unto me. And there be many ſuch like. I anſwer unto these pla-
ces, & al ſuch like in the scripture (which anſwer if it be marked & ſimple, may
be a keye unto them to open much of the Scripture, and may inable them to ſtop
the

of our Redemption.

the Papists mouths,) that these places do not set downe & expresse the causes of saluation, and of eternall life : but describe & point out who they be that shall be saved, by the effects that follow faith, & repentance. The Apostle termeth god works the fruits, not the causes of righteousness in the 1. to the Philippians, wher philip. 1, 11. he praieth that they may be filled with þ fruits of righteousness, which are by Jeſus Christ to the glory of God. But whe the Scripture setteth downe the causes of saluation, & why men are saved, & obteine eternall life, it giueth all to Christ Jeſus. As by these places following, and many such like, & none to the contrary appeareth. Acts 4. This is the ſtone cast aside of you builders which is the head of the cor- ner, neither is the ſaluation in any other, for among men there is giue none other name vnder heaven wherby we must be ſaved. Hebr. the 7. But this man (meaning Christ) be- cause he endureth euer, hath an euerlaſting priesthood. Wherefore he is able perfectly to ſave them that come vnto God by him, ſeeing he euer liueth to make interceſſion for vs. Hebrews the 10. For with one offring hath he ſeconced for euer th̄e that are ſanctified,

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Hebr. 9. 28. Hebrewes the 9. So Christ was once offered to take away the sinnes of many, and unto them that looke for him shall he appere the second time without sinne vnto salvation.

Rom. 3. Romans 3: To him that worketh the wages is not imputed of favour, but of debt, but to him that worketh not, but believeth in him

Ephes. 2. vse red for righteouenes. Ephesians the 2. For by grace are ye saued through faith & that not of your selfes, it is the gift of God, not of works that me may boast. Philippias 3. Paul philipp. 3.

vse 6, saith, Touching the righteousness that is in the lawes I was vnbukeable: But the things 7, that were vantage vnto me, the same I counted losse for Christs sake: yea doubtles, I think 8, 9, 10, all things but losse, for the excellent knowledge sake of Christ Iesus my Lord, for whom I have counted all things losse, and do judge them to be but dunge, that I might win Christ and might be found in him, that is, not haing mine owne righteousness which is by the law, but that which is through the faith of Christ euē the righteousness which is of God through faith, &c. And the Scriptures are almost infinit that make to this purpose.

Qu. What meaneth this phrase of speach so much vsed in Scripture we are iustified

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justified by faith?

An. It meaneth nothing else, but that God accomplisheth and acknowledgeth us for righteous and holy in Christ (in whome, as the Apostle saith in the first of the second Epistle to the Corinthians, all the promises of God are yea, and Amen,) whom we lay hold on by faith, and applice unto our soules against all terrors of sinne, death, and damnation; and so haue peace with God, who hath said from heauen that in him he is well pleased.

Roman. 5.

ysc 1, 2.

Math. 9, 17.

Q. Now seeing there is such abundance of salvation in Christ, why do not all lay hold of it?

An. No man (saith Christ) commeth unto mee except my father draw him. And againe he saith in the tenth of John: But yee belieue not: for yee are not of my sheep.

John. 6, 44.

John. 6, 37.

John. 10, 26.

Q. Now seeing none can be saved but those that haue repētance towards God, and faith towards our Lord Iesus Christ, tell me how a man may know certaintely that he hath faith and Repentance?

An. If he can say in true feeling, The good that I would doo that I doo not, and Rom. 7, 19.

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- Math. 5. *the euill that I would not doo, that I doo,*
 with Paule in the 7. to the Romans, and
 mourne vnder the burden of his sinne.
- Rom. 8, 16. *If he delight in the lawe of God in the*
 inner man.
- Rom. 8, 14. *If he be led by the spirit of God.*
- Galat. 5, 24. *If he haue crucified the flesh with the*
 affections of the flesh.
- Galat. 6, 15. *If he walke according to þ rule of a new*
 creature, þ be a new creature, peace shal
 be vpō him, þ mercie, as saith þ Apostle.
2. Cor. 1, 12. *If he can say with the Apostle, This*
 is my rejoycing the testimonie of my cosciēce,
 that in simplicitie, & godly purenes, and not
 in fleschly wisedome, but by the grace of God,
 I haue had my conuersation in the world.

If he haue true loue towardes the brethren, even to be grieved in their grieses, and ioyfull in their good; and carefull to helpe them in christian compassion, by easing their grieues, and furthering their good; it is a true marke of the child of God. And thereby (saith 3. John. 3, 19 John) we know that we are of the truth, and shall before him (that is God) assure our harts. And in 1. John. 4. he saith: Herby we know that he dwelleth in vs, and we in him, because he hath given vs of his spirit, that is the

of our Redemption.

the fruits of his spirit. And if any have Roman. 8.
not the fruits of the spirit the same is
none of his. The fruits of the spirit are, as
appeareth in Galathians 5, loue, ioy, peace, Galat. 5, 22.
long suffering, gentlenes, goodnes, faith meek-
nes, &c. If a man by these notes examine
himselfe he may judge of his repentece.
If any man haue not repented he is di-
ligently to attend vpon the holy mini-
stry of the law & the gospel that he may
be called in Gods good time.

Qu. How may Gods people know a
faithfull man?

An. By 3. marks specially. First by his
professing & frequenting of the publike
worship of God, when it may be had. As
in Romans 10. For if thou shalt confess with
thy mouth the Lord Iesus, & beleue with thy
hart that God raised him from the dead, thou
shalt be saued. And in 1. Peter 3. Be redie al-
ways to give an answer to every man that as-
keth you a reason of that hope that is in you.
Our saviour Christ saith in Iohn 3. He
that is of God heareth Gods word. Second,
ly by his honest & godly conuersation a-
mong men: for Paule saith, The Lord know- John. 3, 47.
eth who are his, & let every one that nameth 2. Tim. 2.
the name of Christ departe from iniquitie. vsc 15.

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James. 2, 18. Shew me (saith James in the second of his Epistle) thy faith by thy works, and I will shew thee my faith by my workes. Where he plainly sheweth, that if god works be away, there is no faith. You shall know

Matth. 7. verse, 16, 20. them (with Christ) by their fruit, for a good tree bringeth foorth good fruit, &c.

John. 13, 35. Wherby by true Christ; an issue: Hereby (saith Christ in the 13. of John) shall all men know that ye are my disciples if ye have loue one to an other. These are three sure markes to know a faifthfull man by so farre as man may judge. Hypocrites God will either display in this world in time, by bringing their sinnes abroad to the view of all men, as he did Symon M. Iudas his sinnes, Iudas, Sauls, and many others, or else when the secrets of all mens harts shall be disclosed, he will shrowde those tares into unquenchable fier with others prepared to condempnation,

Q. How may a man know an vnfaithfull man and an infidell?

An. By his life vntreformed, & continuance in his wickednes after he is rebuked, & heareth how he ought to walke. It is not a good tree (saith Christ in the first

Luka. 6. verse
43, 44.

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part of Luke) which bringeth forth euill
fruit, neither an euill tree that bringeth forth
good fruite. Againe, John saith in his first
epistle and third chapiter : In this are the ^{1, John, 3,10.}
children of God knowne, and the children of
the devill, whosoever doth not Righteousnesse
is not of God. And againe, He that commit-
teth sinne is of the devill. Proverbes 29. Hee
that hardeneth his necke when he is rebuked,
shall sodainly be destroyed, and cannot bee cu-
red. Psalme 68. Surely God will wound the
head of his enemies, and the hairy pate of him
that walketh in his sinne. ^{PROU. 29,1.} ^{psal. 68, 21.}

Qu. Now shew what ioyes are prepa-
for true Christians?

An. Such as saith the Apostle in the
second chapiter of the former Epistle to
the Corinthians) The eye hath not seene, nei- ^{1, Cor, 2, 9.}
ther the eare heard, neyther the heart of man
conceiued, prepared by God for them that loue
him. Peter in the fist of his first Epistle,
tearmeth those ioyes the incorruptible ^{1, Peter 5, 4.}
crownes of glory. In the 21. of the Reuelation,
this ioy is described in the descrip- ^{Reuel, 21, 3,}
tion of newe Jerusalem, buyldeed of gold ^{10, 11, 12, 13}
precious stones, and pearles, &c. Where, ^{14, 15, 16, 17}
by most excellent earthly things is sette ^{18, 19, 20, 21}
forth the excellencie of those thinges, ^{22, 23, 24,}

which

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which passe and excede mans capacite.
Wherefore let none of vs be a propbanc
person as was Esau, to sell our birth-
right for a messe of pottage, and for the
pleasures of the doonghill of this world,
which endure but for a season, to loose
the ioyes and dainties of heauen, which
are eternall. Which thing God graunt
unto vs for his Christ his sake, to whom
with the Father and the Holy Ghost,
these persons e one onely God, King of
kinges, and Lord of lordes, who onelie
hath immortalitie, and dwelleth in the
light that no man can attaine unto,

whom never man saine, ney-
ther can see, be honour
and power everlast-

ingly, Amen.

The ende of the Catechisme.

To

To the Christian Reader.

BEcause this Catechisme is verye
short, I thought it needfull to adde
and adioyne vnto the ende thereof
(good Reader) certeine duties requi-
red by God at the handes of his peo-
ple, to be performed vnder payne of
damnation, and the testimonies of
Scripture which proue the same. For
surely this naughtye age in per-
formance of dutie is verie remisse & vn-
toward, perswaded, as it seemeth, that
a meere profession of Religion with
the lippe is Christianity inough. And
what is the speeches of the most part
of men in these dayes when they are
blamed for their vngodly life, but
these & such like? VVhy, God is mer-
ciful, men cannot be saints and angels,
you are ouer precise & pure. As if it
were not written that we are therfore
deliuered by Christ from our ene-
mies, Hell, Death, and Damnation,
that wee shoulde serue God without
feare all the daies of our life in holines
and

Luke 1, vle
74,75.

To the Christian Readers

*Titus 2, vse
12.*

2, Cor, 5:

Heb, 12,

and righteousness before him, and in another place that wee should live soberly, righteously, and godlye in this presente worlde. And in another place: That if anye bee in Christ, bee must be a new creature. And againe: Follow peace with all men, and holynesse, without the which no man shal see the Lorde. And to the same effecte there are infinite testimonies of holie Scripture. But I would such a mocke-gods were once mindfull of their wofull state, which maye rather bee tearemed incarnate Diuels then Christian me, or members of the holy body of Christ so long as they continue so desperately nought. I would (good reader) either thine or mine admonition might doe some of them good. Farewell in Christ, and let vs pray in the spirit, for the peace and prosperity of Zion, & our gratiouse Souereigne.

*Thine in Christ,
Th. Settle.*

A fardle of Christian du-

ties, needful to be taken vp and borne
of all such as traualer towards eternall
life, according as every of their
callings require.

1. That all Christian men and women
are bound to go to Church, or the
place appointed for Gods worship,
namely where Gods word is pre-
ached, praiers and Sacraments minis-
tered: & to ioyne themselues in fel-
lowship in those holy exercises of
religion, that so they may growe vp
in true Christianitie.

But ye shall seeke the place which the Deut, 12,
Lorde your God shall choose out of all verse 5.
your tribes, to put his name there and
there to dwel, & thither thou shalt come.
This place was vnder the lawe Ierusa-
lem, or where Gods Arke and taberna-
cle was pitched. And now since Christes
birth, is all places of the worlde where
Gods word and sacramentes are truely
preached and ministred.

It shall be in the last dayes, that the Esay 2, ver, 24
mountains of the house of the Lord shal
be prepared in the top of the mountains,
and

A fardell of Christian duties.

Micha, 4, 1.

and shall bee exalted above the hilles,
and all nations shall flowe vnto it. And
And many people shall go & say : Come,
and lette vs goe vp to the mountaine of
the Lorde to the house of the God of Ja-
cob , and hee will teach vs his wayes,
and we will walke in his pathes.

Zachar. 8, v.
21, 22.

One must
provoke an-
other to go
to the assem-
bly.

And they that dwelle in one Citie shall
goe vnto another, saying : Up, let vs goe
and pray before the Lorde, and seeke the
Lord of hostes: I will go also. Pea, great
people and mightie nations shall come
to seeke the Lord of hostes in Jerusalem,
and to pray before the Lorde.

Psal, 14, v. 6
15, 6, 7.

Blessed is the man whose strength is
in thes, & whose heart are in thy wayes.
They going through the vale of Baca
make welles therein, &c. They go from
strength to strength , till euerie one ap-
peare before God in Zion. Then a
shower of rayne ought not to bee an er-
cuse for any to absent himselfe from the
holie assemblies , as many a one of our
daintie Christians doe in these dayes
make it.

2. Examples of the meetings of Chris-
tians

A fardell of Christian duties:
stans for the hearing of the word,
prayer, and administration of Sa-
craments.

And they continued in the Apostles Act 2,42,
doctrine, and fellowship, & breaking
of bread, and prayers.

And they continued daily with one Act 2,46,
acorde in the temple, and breaking of
bread at home.

And daily in the temple, & from house Act 5,46,
to house they ceased not to teach and
preach Jesus Christ.

And the next Saboth day came almost Act 13, 44,
the whole Cittie together to heare the
word of God.

And the first day of the weeke the Dis- Act 20,7,
ciples beeing come together to breake
bread, Paule preached vnto them readie
to depart on the morow, & continued the
preaching vntill midnight.

When ye come togeather therefore 1,Cor,11,20,
into one place, this is not to eate the
Lords Supper.

3. Examples of the seruantes of God,
reioicing to go to the assemblies of
God, and to see others goe. And of
the

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the seruants of God complaining &
sorrowing for the want of the holie
assemblies, when as by persecution
they were hindered, and of their
desires to be there.

Psal. 122, vse **I** Reioised when they said to me, we wil
1, 2. go into the house of the Lord. Our feet
shall stand in thy gates, O Jerusalem.

Psal. 84, verse **I** Lord of hostes how amiable are thy
1, 2, 3. tabernacles. My soule longeth, yea and
fainteth for the courtes of the Lorde, for
my heart and my flesh reioice in the li-
ving God. Pea, the sparrow hath founde
her an house, and the swallow a nest for
her where she may lay her young, even
by thy altars O Lord of hostes, my king
and my God. Blessed are they that may
dwell in thine house, they will euer
praise thee.

Psal. 42, verie **I** As the Hart Brayeth for the rivers of
1, 2, 3, 4. water, so panteth my soule after thee, O
God. My soule lusteth for God, euen for
the living God, when shall I come and
appeare before the presence of God. My
teares haue bene my meat day & night,
while they daily say unto me, where is
thy God. Whē I remembred these things,

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I poured out my verie heart, because I
had gone with the multitude, and ledde
them into the house of God, &c.

And he said (that is Dauid vnto Saul) 1. Sam. 26,
Wherfore doth my Lorde thus perse-
cute his servant, for what haue I done,
or what euill is in my hande. Powre
therefore I beseech the, lette my Lorde
haire the wordes of his servant. If the
Lorde haue stirred thee vp against mee,
lette him smell the savour of a Sacri-
fice: But if the children of men haue
done it, cursed be they before the Lorde.
For they haue cast mee out this day
from abyding in the inheritaunce of
the Lord God, saying: goe serue other
Gods.

Hezekia hearing the message of death Isay 38. vse
from the Lorde, praied and wept not for
feare of death, but as the whole chapter
doth evidently declare, because he shold
no longer liue to praise God in his sanc-
tuarie, and to growe vp among the peo-
ple of God in more graces to promote
Gods glorie. For sayth hee (after hee
had promise of life) The graue cannot
confesse the, death cannot praise the,
they that goe downe into the pitte can-

D

not

A fardell of Christian duties.
not hope for thy truth. But the living,
the living hee shall confesse the, as I doe
this day: the father to the childeyn shall
declare thy truth.

Psal. 27, 4.

One thing have I desired of the Lorde
that I will require , euen that I maye
dwel in the house of the Lorde all y daisies
of my life,to behold the beauty of y Lorde
& to vissite his temple.David by the bean-
tie of the Lorde in this place , meaneth
neth nothing else but y hearing of Gods
holy word,prayers,praises,thanksgiving
& the vse of other Gods ceremonies so
that ministracion appointed.

Psal. 84, 10.

For a day in thy courts is better then
a thousand other where: I had rather be
a doore keeper in the house of my God,
then to dwell in the tabernacle of wic-
kednes.

4. That al must heare & receiuie Gods
worde.

James 1, 21.

R Eceive with meekenes the word that
is grafted in you , which is able to
sauie your soules.

2, Pet. 1, 2.

As newe borne babes desire the sincers
milke of the wordes, that you may grove
thereby.

Pe

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He that is of God heareth Gods word:
ye therefore heare them not, because yee
are not of God.

John 8,47.

Hee that turneth away his eare from
hearing the lawe, euен his prayer shalbe
abominable.

Prou. 28, 9.

Despise not prophesying.

1, Thes. 5, 20

He that despiseth the word shall be de-
stroyed.

Prou. 13, 13.

5. That Gods worde is effectuall, and
full of power to conuert men, and
to alter their mindes, and cleanse
their hertes.

The lawe of the Lorde is perfect, con-
seruing the soule.

psal. 19, 7.

Now are ye cleane through the worde
which I haue spoken vnto you.

Sanctifie them with thy truth. Thy
word is truth.

For I am not ashamed of the gospel of
Christ, for it is the power of God vnto
saluation to euerie one that belieueth.

Rom. 1, 16.

For the word of God is lively, & mighty
tie in operation, & sharper then anie two
edged sword, & entreth through euен vn-
to y diuiding a sunder of the soule & the
spirite, & of the ioints and the marrowe,

A fardell of Christian duties.
and is a discerner of the thoughtes and
the intents of the hart.

2.Cor.10,v.
5,6,7.

Neuerthelesse though we walke in
the flesh, yet we war not after the flesh.
For the weapons of our warfare are not
carnall, but mightie through God to cast
downe holdes, casting downe the imagi-
nations, and euerie high thing that is
exaltes aboue the glorie of God, & brin-
ging into captiuitie every thought, to
the obedience of Christ. And having rea-
die þ vengeance against al disobedience,
when your obedience is fulfilled.

Jerem. 23,29

Is not my worde euuen like a fier, saith
the Lord, and like an hammer that brea-
keth the stone?

Isay 55,vsc
30,11.

Surely as the raine commeth downe,
and the snowe from the heauen, and re-
turneth not thither, but watereth the
earth, and maketh it to bring forth and
bud, that it may give seede to the sower,
and bread vnto him that eateth. So shall
my word be that goeth out of my mouth,
it shal not returne vnto me boide, but it
shall accomplish that which I will, and
it shall prosper in the thing whereto I
sent it.

2.Cor.14.
yef. 24, 25.

But if all prophelle, and there come in
one

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one that beleueneth not or one unlearned,
he is rebuked of all, and is iudged of all:
and so are the secretes of his heart made
manifest, and so he wil fal downe on his
face, and worship God, and say plainly
that God is in you indeede.

These places then considered, it will
appere that they which neglect and de-
spise the hearing of the worde preached,
cannot be saued, though they trust never
so much to secret revelations, they shall
shall alson come to heauen, as hee to
Fraunce that will passe the sea without
a shipp.

6 That for euerie thing that a Chri-
stian man doth, hee ought to aske
councell at the worde of God, and
make that the rule of al his doings.

Take hæde therefore that yee do as the Deut, 5, 32.
Lord your God hath commanded you:
turne not aside to the right hande, nor to
the left.

Whatsoever is not of faith (that is of Rōm. 14,
knowledge from the word) is sinne. verse 23.

And when they shall say vnto you, en-
quire at them that haue a spirit of divi-
nation, & at the southsayers which whis-
per

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per and murmur. Should not a people enquire at their God? From the living to the deade, to the lawe and to the testimony, if they speake not according to this word: it is because there is no light in them.

Ezay 30, vlc
1,2

¶ As to the rebellious children (saith þ Lord) that take councell but not of mee, & couer with a couering, but not by my spirit, þ they may lay sin vpon sin, which walke forth to goe downe into Egypt (& haue not asked at my mouth.)

Examples of David.

Psal. 119, 105

Thy word is a lanterne vnto my feet, and a light vnto my path.

Psal. 119, 24

Also thy testimonies are my delight, & my councellers.

7 That the worde of God containeth all things necessary vnto saluation.

Psal. 19, 7.

The Law of the Lord is perfect, conuerting the soule.

2. Tim 3, 15.
16, 17.

And that thou hast knowne the holie scriptures of a child, which are able to make thee wise vnto saluation, through þ faith which is in Christ Jesus. For the inhole scripture is giuen by inspiratio of God, & is profitable to teach, to improve,

to

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to correct, & to instruct in righteouſneſſe:
That the man of God may bee absolute,
being made perfect vnto all good works.

Receiue with meekenes the word that
is graſted in you, which is able to ſtrengthen
your ſoules. James 1, 21.

Search the ſcriptures, for in them yee John 5,39.
thinke to haue eternall life.

Then is eternal life & ſaluation of our
ſoules bee obteined by the ſcriptures, and
doctrine of the worde conteined therein,
much god doe the Papistes with the rest
which they get more by the meanes of
traditions and hnwritten verities. 81, v. 1, 1821

8 Of Magistrates, and first what men
are to be chosen. Part fiftie

M Ozeouer, prouide thou among all the Exod. 18, 21.
people men of courage, fearing God,
men dealing truly, men hating covetouſ-
nes, & appoint ſuch ouer the to be rulers
ouer thouſads, rulers ouer hundredes, &c.

9 That Magistrates are to execute Ju-
ſtice vprightly towards all.

A nd I charged your judges that ſatne Deut. 1, 16:
time, ſaying: Hearke the cauſes of
brethren, and iudge righteouſly betwene

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every man and his brother, & the stran-
ger that is with him, ye shal have no re-
spect of persons, but shall heare the small
aswell as the great: ye shal not feare the
face of man, for the judgment is Gods.

verse 15.

Pe shal not do vniustly in iudgement,
shou shalt not sanour the person of the
powre, nor honour y person of the mighty,
but thou shalt iudge thy neigbor iustly.

Exod, 23.3.

Thou shalt not esteem a poor man in his cause.

Deut. 17, 18.

Judges & officers shalt thou make the
sc. and they shall judge the people with
righteous judgement.

10. That Judges and magistrates must
take no rewardes nor bribes, nor
wrest the Lawe.

**2. Chron. 19
verses 5, 6, 7.**

As he set judges in the land throughout all the strong cities of Juda, city by city: And said to the Judges take heed what ye doe. For ye execute not the judgements of man but of the Lord, & he wil be with you in the cause and iudgement. Wherefore nowe let the feare of the Lord be vpon you, take heed and doe it: for there is no iniquitie with the Lord, neither respecte of persons, nor receiving of reward.

Dear

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Hear this I pray you ye heads of the Mich. 3. ver. 10, 11.
house of Jacob & princes of the house of Israell, they abhor iudgement and per-
vert al equitie, they build vp Zion with
blond and Jerusalem with iniquitie, the
heads therof iudge for rewards, &c:ther-
fore shal Zion for your sakes be plowed
as a field.

To make god for the euill of their Mich. 7. ver. 3. 4.
hands the prince asked, & the iudge iud-
geth for a reward. Therefore the great
man speaketh out of the corruption of
his hart, and so they wrap it vp, the best
of them is like a brier, & the most righte-
ous is sharper then a thorne hedge.

Thou shalt take no gift, for the gift Exod. 23. 8.
blindeth the wise, and peruertereth the
words of the righteous.

Wrest not thou the lawe, neither re- Deut. 16. 19.
spect any person, neither take reward,
for the reward blindeth the eies of the
wise, & peruertereth the words of the iust.

Their rulers loue to say with shame Osea. 4. 13.
bring yee.

Moe unto them whiche iustifieth the
wicked for a reward, and taketh away
the righteousnesse of the righteous from
him. Read the 82. Psalme. Esay. 5. 23.

11. That

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ii. That magistrates must punish the wicked, or else they shall prouoke Gods wrath against themselves, and be a cause to increase sinne.

pro. 20. 26 A wise king scattereth the wicked, & causeth hys wheel to turne ouer them.

Rom 13. vsc 3, 4. For Princes are not to be feared for good workes, but for euill, wilt thou bee without feare of the power? do wel: so shalt thou haue praise of the same, for he is the minister of God for thy welthe: but if thou do euill, feare; for he beareth not the sword for nought, for he is the minister of God to take vengeance on him that doth euill.

Eccle. 8. 10. Because sentence against all euill worke is not executed speedily, therefore the hart of the children of men is fully set in them to do euill.

Iosua. 7. 12. Neither will I be with you any more except ye destroy sye excommunicate from among you,

Examples.

Job 29. verse 14, 15. I put on iustice, and it couered me, my iudgement was as a robe & a crowne. I was the eies of the blind, and I was the feet to the lame: I was a father unto the poore, and when I knew not the cause I sought

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sought it out diligently, I brake also the
tawes of the unrighteous , and plucked
the pray out of his teeth.

Betimes will I destroy al the wicked
of þ land, that I may cut of al þ workers
of iniquitie from the citie of the Lord.

Thus saith the Lord, because thou A-
hab hast let go out of thine hands a man yse 42.
(that is Benhadad king of Aram) whom
I appointed to die , thy life shall go for
his life, and thy people for his people. A
worthie example to be noted of all ma-
gistrates, that they may not spare & few-
lishly pittie foolaters and vile sinners,
whom God in his law commaundeth to
be staine.

12. That princes, magistrates, and men
in authoritie ought to be religious,
& mainteiners and nursers of reli-
gion, and take especiall delight in
those that feare God.

BE wise now therefore ye kings , be Psal.10. yse
learned ye judges of the earth ; serue 11,12.
the Lord in feare , and reioyce in trem-
bling. Bisle the sonne least he be angrie
& ye perish in the way, when his wrath
shall suddenly burne.

And

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Deut. 17. vsc 18, 19.] And when he (that is the king) shal sit upon the throne of his kingdom, then shall he write him this law, repeated in a booke by the priests of the Levites, and it shalbe with him, and he shall read therin all the daies of his life, that he may learne to feare the Lord his God, and to keepe all the wordes of this law, & these ordinances so to do them. That his hart be not lifted up aboue his brethren, and that he turne not from the commanement to the right hand or to the left, but that he may prolong his daies in his kingdom, he, & his sonnes in the midle of Israell.

Iosua. 1, 8.

Let not this booke (the Lords words to Iosua & in his person to all magistrates) of this law depart out of thy mouth but meditate therin day and night, that thou maist obserue & do according to all that is written therein. For then shalt thou make thy way prosperous, & then shalt thou haue god successe.

Esay. 60, 1, e.

Thou (that is the Church) shall sucke the milke of the Gentiles, & shalt sucke the brests of Kings, & thou shalt know that I the Lord am thy saviour.

Esay. 49,

vsc 23, 24.

Kings shalbe, thy (that is þ e churches) nursing

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nursing fathers and queenes thy nurses,
they shall worship thee with their faces
towards the earth, and liche vpon the dust
of thy feet, and thou shalt knowe that I
am the Lord.

In the Reuelation it is written: That Reue. 21, 24.
the kings of the earth shall bring their
glorie & honour vnto the new Jerusalē.

Example of David.

O my soule, thou hast said vnto the Psalm. 16, 2.
Lord thou art my Lord, my well doing
extendeth not to thee: but to the Saints
that are in the earth, & to the excellent:
all my delight is in them.

I am a companion of al them that feare Psal. 119, 63.,
thee and keepe thy precepts.

Mine eies shalbe vnto the faithfull of Psal. 101, 6.
the land that they may swell with me,
he that walketh in a perfect way he shal
serue me.

When I remembred these things I Psal. 42, 4.
powred out my very hart, because I had
gone with the multitude & led them into
the house of God.

13. That all subiects are to obey their
princes, and those that are appoin-
ted vnder them, that is inferior ma-
gistrats in all things, not contrarie
to

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to the commandements of God, &
to pay them tributes.

Rom.13. vse
1,2,3.

Let every soule be subiect vnto the higher powers: for there is no power but of God: whosoeuer therfore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves iudgement. For princes are not to be feared for god workes, but for euill, wylt thou then be without feare of the power? do well, so shalst thou haue praise of the same, &c. wherefore ye must be subiect, not because of wrath only, but also for cōscience sake. For this cause ye pay also tribute, for they are Gods ministers, applying themselves for þ same thing. Give to all men therfore their due, tribute to whom ye owe tribute: custome to whom custome, feare to whom feare, honour to whom ye owe honour.

Titus.3.1.

Put them in remembraunce that they be subiect to þ principalities & powers, and that they be obedient and readie to every god work.

2. Peter. 2.
vse 13,14.

Submit your selues vnto all maner ordinance of man for þ Lords sake, whether it be to the king as vnto the superiour, or vnto gouernours as vnto them that

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that are sent of him, for the punishment
of euill doers, and for the praise of them
that do well.

Honour al men, loue brotherly fellow-^{1. Pet. 3. 17}
ship : feare God honour the king.

Give vnto Cesar , the things whiche Math. 22. 21
are Cesars, and give vnto G D D those
things which are Gods.

And when they were come to Caper-
naum they y receiued polle money came
to Peter & said, doth not your master pay
tribute, He said yes. And when he was
come into the house Jesus preuented
him, saying: what thinkest thou Simon?
of whom doe the kings of the earth take
tribute or polle money : of their childzen
or of strangers : Peter said vnto him of
strangers : he said Jesus vnto him, then
are the childzen free. Neverthelesse least
we should offend them, go to the sea and
cast in an angle , and take the first fishe
that commeth vp, and when thou hast o-
pened his mouth thou shalt find a pece
of twentie pence, that take, and giue it
to them for thē and me.

And the king said to his sergeāts that 1. Sam. 22. 73
lood about him , turne & slay the priests
of the Lord , because their hand also
is

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is with David , and because they knew
when he fled and shewed it not to me.
But the seruants of the king would not
move their hand to fall vpon the priests
of the Lord.

Act. 4. verse
27, 28, 29.

And when they had brought them they
set them before the Council, & the chiefe
priest asked them , saying : did not we
straightly comand you that you shold
not teach in this manner &c. Then Pe-
ter & the Apostles answered & said , we
ought rather to obey God then men.

14. That none ought to curse or vs
railing or euill speaches of magi-
strates.

Eccles. 10, 20

Curse not the king , no not in thy
thought, neither curse the rich in thy
bed chamber, for the soule of heauen shal
carrie the voice , and that which hath
wings shall declare the matter.

Exod. 22, 23.

Thou shalt not raille vpon the judges,
neither speake euill of the ruler of the
people.

Jud. 8.

Likewise notwithstanding the dre-
mers also defile the flesh, and despise go-
vernment, and speake euill of them that
are in autoritie . Yet Michaeil the ar-
changell, &c.

Example

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Example of Paul. Acts 26,25.

I am not mad & nobis Festus, but I speake the words of truth and sobernes.
yet none of these things do let wy^t the
ministers of Gods word shuld not after
the example of Iohn Baptist to Herod, & Mark.6.
Elias to Ahab, & others of Gods seruants 1.Kings.18.
to other magistrats if need require sharp, yse 20.
ly reproge them when they swartie fro
gouynelle and become wicked.

45. That good princes and magistrats
are taken away, and an alteration
of states often made because of the
sinne and wickednes of the people.

For the transgression of a land there Prou. 30,4.
are many princes thereof, but by a
man of understanding and knowledge a
realme likewise endureth long.

For so, the Lord God of hosts will Ely 3,4,5
take away from Jerusalem and from 2,3,4,
Iudah the way and the strength: even
all the way of bread, and all the way of
water. The strong man and the man of
warre, the iudge and the prophet, the
prudent and the aged, the capteine of fis-
tie and the honorable, and the counsellor
and the cunning artificer, and I will ap-

C point

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point children to be their princes , and
babes shall rule ouer them.

36. That the ministers and pastors of
the Church ought diligently to
seede their flockes and teach their
people, vnder paine of damnation,
and that faithfully without chop-
ping and changing.

Deut.33,10. **A**postle of Leui he said, let thy Thunmin
& thy Vrin be with thy holy one, &c.
They shall teach Iacob thy iudgements
and Israell thy law : they shall put in-
cense before thy face.

Nehem.8,2. And they (that is the Levites) read in
the booke of the law of GOD disting-
ly , and gaue the sense, and caused them
(that is the people) to vnderstand the
reading.

Ezech.33,7f, 9. **O**Sonne of man I haue made thee a
watchman vnto the house of Israell,
therefore thou shalt heare the word at
my mouth, and admonish them from
me. When I shall say vnto the wicked
man , **O**wicked man thou shalt die the
death : if thou doest not speake and ad-
monish the wicked of his way, the wic-
ked man shall die for his iniquitie, but
shoq his

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his bloud will I require at thy hands.
Nevertheless if thou warne the wil-
ker of his way to turne from it, if he do-
not turne from his way he shall die for
his iniquite, but thou hast delivered thy
soule.

Take heed unto your selues and to all ACTS, 10, 18.
the flocke, wheredof the Holy ghost hath
made you the oversers, to feede the
church of God, which he hath purchased
with his owne bloud.

I charge thee therefore before God and 2. Timoth. 4
before the Lord Jesus Christ which shal verse 1, 2.
judge the quicke and the dead, at his ap-
pearing and in his kingdome, Preach
the word, be instant in season and out
of season, improue, rebuke, exhort, with
all long suffering and doctrine.

The Elders which are amongst you, 1. Pet. 5, verse 1.
I beseech which am also an Elder, &c. 1, 2.
Feed the flocke of GOD that dependeth
upon you, caring for it not by constraint,
but willingly; not for sithis litte, but of
a readie mind, &c.

Let a man so thinke of vs as of the min- 1. Cor. 4, 2.
isters of Christ, and dispisers of the se- 1, 2.
crets of God, and as for the rest, it is re-
quired of the dispisers that every man

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Ier. 23, 28.

be founde faithfull unto me. Who shuld aby
The Prophet that hath a dreame; and he that hath my
word let him speake my word faithfully; for what is the chaffe to the wheat
saith the Lord?

2. Corint. 4.
vsc 1, 2.

Therefore seeing we have received
this ministracion, as we haue received
mercie, we shant not but haue cast of the
clokes of shame, and walke not in cras-
tinesse, neither handle we the word of
God deceitfully; but in declaration of
the truth we approue our selues to eu-
rymane consistente in the sight of God.

2. Cor. 2. 17.

For we are not as many which make
merchandise of the word of God, but as
of sinceritie, but as of God in h sight of
God speaks we in Christ. O I wold to
God that all our ministrers could thus in
truth speake.

17. That ministers and pastours ought
to be examples to their flockes in
holie conuersation and godly life,
otherwise they are a slander to the
ministric.

1. Tim. 4. 12

BE unto them that beleue an example
in word, in conuersation, in love, in
spirit,

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spirit, in faith, and in patience.

In all things shew thy selfe an example of godlynesse, with pure spirit doc-
trine, with grauitie and integrity, and
with the wholesome word which cannot
be condemned, that he which withdraweth
deth may be ashamed, having nothing
concerning you to speake evill of.

Feed the flocke of God, &c. What ye
may be examples to the flocke.

We are witnesses and God also (saith 1. Thess. 2,
Paul) how holynesse, & clearenesse
ablely, we behaued our selves among
you that believe. v. 10.

We giue none occasion of offence in
any thing that our ministrie shold not
be reprehended.

Wherefore, be ye followers of me, and
look on them whiche walke so, as you
haue vs for an example. For many
walke of whom I haue told you often, &
now tell you wroting, that they are the
enimies of the creede of Christ, whose
end is damnation, whose God is their
belly, & whose glorie is to their shame
which mind earthly things.

18. That the pastors and ministers of
Gods word are to bee esteemed

E 3 greatly

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greatly of, to be reverence; and may
be obeyed in their message; other-
wise reproch is offered to God al-

Cor. 4, 2.

Rom. 10, 15

1. Thes. 5.

verse 12, 13.

Hebr. 13, 17.

5. v. 12.

John. 13, 20.

Luke. 10, 16.

Et a man so thinke of his ministrants of the secretes of God, and admonishers of you. How bewtiful are the fates of them that bring glad tidings of peace, & bring glad tidings of god things.

Now we beseech you brethren, that ye acknowledge them, which labour amang you, and care over you in the Lord, and admonish you, that we have them in singular loue, for their workes sake.

Deþer them that haue the oversight of you, and submit yourselves, for they watch for your soules: as they that must giue accounts, that they may do it with joy and not with griefe, for that is þis profitable for you.

Verey, verey, I say unto you, if I fed any, he that receiuest him receiuesth me: and he that receiuesth me receiuesth him that sent me.

He that heareth you heareth me, and he that dispiseth you dispiseth me: and he that dispiseth me dispiseth him that sent me.

Example.

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Item Example.

And the trial of one which was in my Gal. 4, 14.
flesh, ye dispised not neither abhorred,
but ye receiued me as an angell of God,
yea as Christ Jesus.

Receiue him therefore (that is Epi- philip. 2, 29.
phroditus) in the Lord with all gladnes,
and make much of such.

19. That the people or parishes which
haue Gods word preached diligently
& faithfully vnto them, are bound in
conscience liberally to susteine and
nourish those that preach vnto them.

B Beware that y forsake not the Leuite, Deut. 12, 19.
as long as thou liuest vpon the earth.

The Leuites were appointed to teach the Deut. 33, 10.
people, which came of Icui Jacobs son.

And into whatsoeuer house ye enter Luke 10, ver.
first, say peace be to this house, &c. & in y 5, 6, 7.
house tarrie still eating & drinking such
things as shalbe set before you by them:
for the labouer is worshie of his wages.

My defece to thē y examine me is this: 1. Cor. 9, ver.
haue we not power to eat & to drinke? 3, 4, 5, 6, 7.
or haue we not power to lead about a 11, 12, 13, 14.
wife being a sister, as wel as y rest of the
Apostles, & as brethren of the Lord and

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Cephas : or I quely & Barnabas haue not
we yower not to workes who goeth a
warfare any time at his owne cost &c
If we have sowne vnto you spirituall
things, is it a great thing if we reape
your carnal things; do ye not know that
they which minister about y holy things
eat of the things of the temple; & they
which waite at the altar are partakers
with the altar so also hath the Lord or-
deined that they which preach the gos-
pelle should haue of the gospell.

1. Timoth. 5. The elders that rule wel are worthy
yse 17,18. double honour, (that is double reward)
specially they which labour in the word
& doctrine. For the scripture saith thou
shalt not mosel the mouth of the ore that
treadeth out the corne, the labourer is
worthie of his wages.

Galath. 6. 7. Let him that is taught in the word
make him that teacheth him partaker of
all his goods, be not deceived God is not
mocked.

1 Cor. 12. 20. That the not having or to bee de-
prived of faithful Pastors & Mini-
sters is a signe of Gods wrath and
displeasure against a people, and to
haue them is a signe of mercie.

Surely

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Surely gōt no more ware those that dwelle in the lande, saith the Lorde, Zichar. 11, v. 15, 16.

And the Lorde said unto me, take to thic yet the instrumentes of a foolish shephē heart, for loe, I will raise vp a shephārd in the land, which shall not luke for the thing that is lost, nor seke the tender lambs, nor heale that which is hurt, nor send that which standeth, but he shal eat the flesh of the fat, and tear their paws in pieces.

The daies of visitation are come: the daies of recompence are come: Israell shall knowe it: the prophet is a foole, the spirituall man is mad for the multitude of thine iniquities: therefore the hatred is great.

We see not our signs, there is not one prophet more, nor any with vs that knoweth how long.

Behold the daies come saith the Lorde Amos 8, 11. God, that I will sende a famine in the lande, not a famine of bread, and a thirst for water, but of hearing the word of the Lorde.

For loe, the Lorde God of hostes will take away frō Jerusalem, &c. The iudge & the prophet, the prudent and the aged.

Be-

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Bethelde, the Lord maketh the earth
emptie, and he maketh it waste, he cur-
meth it upside downe, and scattereth a-
broad the inhabitants thereof, and there
shall be like people like Priest, like ser-
vant like master.

Ierem. 3, yse 14. Turne againe, O ye disobedient chil-
dren, (saith the Lord) for I am your
Lord, and I wil take you one of a Citle
and two of a tribe, and will bring you to
Zion. And I will give you Pastours ac-
cording to mine heart, which shall feede
you with knowledge & understanding.

That parents ought to instruct their
children, and bring them vp in the
feare of the Lord, & not to prouoke
them with bitternes.

Exod. 12, yse 26. **A**ND when your children aske you
what service is this you kepe, then
ye shal say it is the sacrifice of the Lords
passover, &c.

Gen. 18, yse 37. **A**nd the Lord said, what I hide from A-
braham that thing which I doe? For I
knowe him, that he will commaund his
sonnes and houshold after him, that they
keepe the way of the Lord, and do rghte-
ousnes and iudgement.

And

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¶ And these wordes which I command
thee this day shalbe in thine heart, & thou
shalt rehearse them continually vnto thy
childe, and shalt talke of them when thou
tarriest in thine house, & as thou walkest
by the way, and when thou lyest downe,
and when thou risest vp.

Deut. 6, v. 6
7, 8.

¶ Howe hee established a testimonie in
Jacob, & ordained a law in Israel, which
he commanded our fathers v they shoulde
teache their childeuen, that the posterite
micht knowe it, and the childeuen which
should be borne shoulde stand vp & declare
it to their childeuen, that they micht sette
their hope on God, & not forget his works
of God, but keepe his commandements, &
not to bee as their fathers, a disobedient
and rebellious generation.

Psal. 78, v. 6
5, 6, 7, 8.

¶ Ye fathers, prouoke not your childeuen Ephel. 6, 4.
to wrath, but bring them vp in instructi-
on, and information of the Lord.

Fathers, prouoke not your childeuen to Collos. 3, 20
anger, least they be discouraged.

Teach a child in the trade of his way, Prou. 22, 6.
and when he is olde he shall not departe
from it.

Example.

And hee (that is Elisha the Prophet) 1. Kin. 2, ver.
went 23, 24.

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ment by from thence unto Bethel, & as he was going up the way little children came out of the Cittie and unlooked hym, & said to hym: come up thou halfe head, come up thou halfe heade. And he turned backe and looked on them, and cursed them in the name of the Lorde, and two beares came out of the forrest, and toze in pieces two and fortie children of them. A iust indgement of God both upon the parents and children; upon the parents because they taught them no better: upon the children for mocking the holie Prophet of God. But it is made but a small fault in our dayes to scoute Gods holie ministers, and deride them by these and such like scarmes: Lo our Sir John our pelting priest, yea and knaue priest. And

Answer, i.e. thus they hate them, as saith the Prophet, that reproure in the gate, and not children, but those that beeing of sufficient yeres shoulde haue more knowledge and feare of God.

21. That parents ought to giue correction to their children if neede require, also beside instruction.

He that spareth his rodde hateth his sonne,

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sonne, but he that loueth him chasteneth
him: proverb 13.24.
Whitholds not correction from thy child,
if thou smite him with the rod: he that
not bis, than shalt smite him with the
rod, and deliver his soule from hell.

Chasten thy son whyle there is hope, proverb 19.18.
and lette not thy soule spare for his mur-
muring. proverb 13.24.

Foolishnesse is bound in the hart of a childe, proverb 22.15.
but the rod of correction shal drine it away. proverb 22.16.

The rod & correction givn wisdome, proverb 29.15.
but a childe set at liberty maketh his mo-
ther ashamed. proverb 29.16.

Correct thy sonne, and he wil give thee rest, proverb 19.17.
and wil give pleasures to thy soule.

Example of Gods Judgements.

When the Lord said to Samuel, behold I will doe a thing in Israell, whereof whosoever hal heare, his two eares shal tingle. In that day I will raise vp against Eli all things that I have spoken concerning his house, whē I begin I wil also make an end. And I haue tolde him that I will judge his house for ever, for the iniquitie which he knoweth, because his sonnes ranne into a flaunder, and he

Raide

1. Sam. 3. ver.
11. 12. 13.

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Maid them not.

1.Kin.1,vers. And Adonias the sonne of Haggith, exalted himselfe, saying: I wil be king, and he got him chariots & horsemen, and many men to run before him. And his Father would not displease him from his childe-hode to say why hast thou done so, and he was a verie godly man. Beholde what fruite commeth of cockering children, even to be draine by them out of our houses by Gods iust judgement.

2.Sam.2,29 To let our children when they sinne in our sight escape unpunished, is to honor them more then God.

23 That children are to obey their parents in their lawfull commaundements.

Collof.3,20 Children, obey your parents in all things for that is well pleasing unto the Lord.

Children, obey your parents in the Lord for this is right.

Honor thy father and thy mother.

My son, heare thy fathers instruction, forsake not thy mothers teachinges. For they shalbe a comely ornamet unto thine head, & as chaines for thy necke.

24 What lawe God appointed for the

Exod. 20.
Prov.1,verse
20,11.

Ephes. 6,1.

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punishment of a disobedient sonne
in Israel.

If any man haue a sonne that is stub-
borne and disobedient, whiche will not
harken vnto the boice of his father, & the
boice of his mother, and they haue cha-
stened him, & hee would not obey them: then
shal his father and his mother take
him, & bring him out to the elders of his
Cittie, & vnto the gate of the place where
he dwelleth, & shal say to the elders of his
Cittie, this our son is stubborn & disobe-
dient, & he will not obey our admonitiō,
he is a riotour and a drunkard. Then all
the men of the Cittie shal stone him with
stones vnto death: so thou shalt take a-
way euil from among you, that all Isra-
ell may hear it and feare.

25 That all seruantes are to obey their
maisters, and to serue them fayth-
fully, and to beare patiently their
rebukes without murmuring, and
also to honour them.

Et as many servants as are under y^e
yoke count their maisters worthy of
all honour, that the name of God and his
doctrine bee not enill spoken of, and
they

Deut. 21, 18. 19.

18. 19.

18. 19.

18. 19.

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they which have detrauyng mattters, let them not despise them because they are bythorn, but rather vse seruice because they are fauful, and helþed, and par-takers of the benefite.

Titus 2,ver. 9,10. Let seruantes be subject to their maisters, and please them in all thinges, not auisuering agayne, neither pickers, but that they shew all godfaulnes, that they may adorne the doctrine of God our fauour in all thinges.

Ephes. 6,ver. 3,6,7. Seruants, be obedient unto them that are your maisters according to the flesh,

With feare & trembl ing in singleness of your harts, as unto Christ: not w^e seruice to the eye as men pleasers, but as the seruantes of Christ, doing the wil of God from the hart with goodwill, seruing the Lord and not men: and knowe yee that whatsoever good thing any man doth, y^e same he shall receive of the Lord, whe-
ther he be bond or free.

Collos. 3,yle 22,23,24. Seruants, be obedient unto them that are your maisters according to the flesh, in all thinges: not with eye seruice as men pleasers, but in singleness of heart fearing God, and whatsoever ye doe, doo
it heartily, as to the Lord and not unto men,

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men knowing that of the Lorde yee shall receive the rewarde of the inheritance, for ye serue the Lord Christ, but hee that doth wrong, shall receive for the wrong that he hath done, and there is no respect of persons.

Servants, be subject to your maisters with all feare, not only to the god & courteous, but also to the froward. For this is thank worthy, if a man for conscience toward God endure griefe, suffering wrongfully. For what praise is it if whe
ye be buffeted for your faults, ye take it patiently; but and if when ye do wel, ye suffer wrong and take it patiently, this is acceptable to God. So; hereunto yee are called, for Christ also suffered for vs, leaving for vs an example that ye should follow his steps.

*Jacob an example of a faithfull
seruant to Laban.*

This twentie yeare haue I been with thee, thine ewes and thy goates haue not call their young, and the Lamunes of thy flocke haue I not eaten. Whatsoeuer was torn of beasts I brought it not unto thee, but made it good my selfe: of mine hande diddest thou require it, were ye

1. Pet. 2. 18
18, 19, 20.
21.

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Shollen by day, or stollen by night, I was
in the day consumed with heat, and frost
in the night, and my sleepe departed from
mine eies.

26 That Maisters and Mistresses owe
duties to their seruantes, and what
those duties are.

Ephes. 6,9. **A**nd ye Maisters, doe the same thing
vnto them (that is your seruants) putting
away threatning, & know that euен
your maister also is in heauen, neither
is there respect of person with God.

Collos. 4,1. **Y**e maisters, do you vnto your seruants
that which is iust and equall, knowing
that ye also haue a maister in heauen.

Prou. 29,19. **A** servant will not bee challdened with
words, though he vnderstand, yet wil he
not answere. Such a seruant then when
he is knowne must haue the scourge.

Prou. 29,21. **H**e that delicately bringeth vp his ser-
vant from his youth, at length he wil bee
euen as his sonne: which is by maisters
to be considered of.

*Example of Iobs good dealing
with his seruants farre
from rigour.*

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If I did condemn the iudgement of my servant, and of my mayde whē they did contend with mee, what then shall I doe when God standeth vp, and when he shal visite me, what shall I answer? hee that hath made me in the wombe, hath he not made him? hath not hee alone fashioned vs in the wombe? Dereby may those masters see their wickednes, which wil not heare their servants speake, but bypon a simple surmise and brainsicknes, do euil intreat them by cruell stripes, when indeede there is no iust cause.

Thou shalt not oppresse an hyred servant, that is needie & pore, neither of thy brethren, nor straunger, thou shalt giue him his hyre for his day. Deut. 24.14

27 What the duties of husbands are vnto their wiues.

Likewise yee husbandes, dwelle with them (that are your wiues) as men of knowledge, giuing honour vnto the woman, as vnto the weaker vessell, even as they which are heires together of the grace of life, that your prayers be not interrupted.

Let the husband give vnto the wife due 1. Cor. 7.3

¶ 2 beneuo-

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benevolence, and likewise also the wife
vnto the husband.

Collos. 3, 19. **H**usbands, loue your wiues, and be not
bitter vnto them.

Ephes. 5, 1-3. **H**usbandes, loue your wiues even as
25, 26, 28. Christ loued the Church, and gaue him-
selfe for it, that hee might sanctifie it, &c.
so ought men to loue their wiues, as
their owne bodies. Hee that louereth his
wife, louereth himselfe.

28 What the duties of wiues bee vnto
their husbands.

Ephes. 5, 22. **W**iues, submit your selues vnto your
husbands, as vnto the Lord: for the
husband is þ wiues head, even as Christ
is the head of the Church, & the same is þ
saviour of his body: therefore as þ church
is in subiectiōn to Christ, even so let the
wiues be to their husbands in all things.

1, Cor. 11, 3. The man is the womans head.
1, Cor. 7, 3. Let the wife giue vnto her husband
due benevolence.

Collos. 3, 18. **W**iues, submit your selues vnto your
husbands, as it is comely in the Lord.

1, Tim. 2, 9. Likewise also the women, that they
10, 11, 12, 13 array themselues in comely apparell,
with shaufastnes and modestie, not
with

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with broidered haire, or gold, or pearles,
or costly apparel, but as becommeth wo-
men that professe the feare of God with
good workes. Let the women learne in
silence with all subiection, I permit not
a woman to teach, neither to usurpe au-
thoritie ouer the man, but to be in silēce:
for Adam was first formed, then Eue, &
Adam was not deceived, but the woman
was deceived, and was in the transgres-
sion: notwithstanding through bearing
of children she shall be saued, if they con-
tinue in faith and loue, and holines with
modestie.

Let the wife see that she feare her hus-
band.

Ephes. 5,33.

Unto the woman hee saide (that is the
Lord) I wil greatly increase thy sorow, &
thy conception, in sorow shalt thou bring
forth children, & thy desire shalbe subiect
to thy husband, & he shal rule ouer thee.

Gen. 3,16.

Let your women keepe silence in the
Churches, for it is not permitted vnto
them to speake: but they ought to be sub-
iect as also the lawe saith, & if they will
learn any thing, let them aske their hus-
bands at home, for it is a shame for wo-
men to speake in the Church.

1. Cor. 14, 34,35.

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1, Pet. 3, verse 1, 2, 3, 4.
5, 16. Likewise let the wifes bee subiect to
their husbandes, that even they which ob-
ey not the word, may without the word
be won by the conuersatio[n] of the wifes.
While they behelde your pure conuer-
sation, which is with feare: whose appa-
reling let it not be outwarde, as with
broidered haire, and golde put about, or
in putting on of apparel. But let the
h[oly] man of the heart bee vncorrupt with
a meke and quiet spirite, which is be-
fore God a thing much sette by. For e-
uen after this manner in times past, did
the holie women which trusted in God,
attire themselves, and were subiecte to
their husbandes. As Sara obeyed A-
braham, and called him Sir, whose
daughters yee are whil[est] yee doe well,
not beeing afraid of any terror.

Dutie of husband and wife.

1, Cor. 7, 4, 5. The wife hath not the power of her
owne bodie, but the husband: and lyke-
wise also the husband hath not power of
his owne bodie, but the wife. Defraude
not one another, (that is, leauue not one
anothers bed) except it be with consente
for a time, that ye may giue your selues
to fasting and p[ri]ayer, and againe come
to,

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together, that Sathan tempt you not for
your incontinencie.

29 That one Christiā ought to instruct
edifie, and exhort another.

Wherfore exhorte one another, and edifie one another even as ye do. 1, Thes, 5, 11.

Take hēde brethren, leſt at any time Heb. 3, ver.
there bee in any of you an euill hart, and 13, 14.
unſaiſtfull to deparke away from the ly-
ving God: but exhort one another daily
while it is called to day, leſt any of you
bee hardened through the deceitfulnesſe of
ſinne.

And let vs consider one another to p̄go. Heb. 10, 24.
voke vnto loue, & to god workeſ, not for-
ſaking the fellowship that wee haue a-
mong our ſelues, as the manner of ſome
is, but let vs exhort one another, & that
ſo much the more, because you ſee that the
day draweth neare.

Then ſpake they that feared the Lord, Mal. 3, 16.
euerie one to his neighbour, & the Lorde
harkened and heard it, and a booke of re-
membrance was written before him for
them that feared the Lord.

The righteous teacheth the house of p̄rou. 21, 12.
the wicked.

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Prov. 10, 21

The lippes of the righteous feede manne.

1, Pet. 4, 10.

Let euerie man as hee hath receiuued þ gift, minister the same one to another, as god disposers of the manisfolde grace of God.

30 That euerie Christian is bounde in conscience, when his brother sinneth, to rebuke him for his sinne.

Levit. 19, 17

You shal not hate thy brother in thy heart, but thou shal plainly rebuke thy neighbour, and suffer him not to sinne.

psal. 141, 5.

Let the righteous smite me, for that it is a benefite, and let him reprove me, & it shall bee a pretious oyle that shall not break my head, for within a while I shal even pray in their miseries.

1, Thes. 5, 14

We desire you brethren, admonish them that are unruly, comfort the fable minded, beare with the weake, be patient towards all men.

31 That priuate offences are to bee rebuked priuately or secretly.

Math. 18, 15

If thy brother trespass against thee, go and tell him his fault betweene thee and

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and him alone, if he heare thee, thou hast
wonne thy brother.

32. That open sinne must haue open
rebuке.

Them that sinne rebuke openly, that 1.Tim.5.20
the rest also may feare.

And whē Peter was come to Antioch Galat. 2, 11.
I withstood him openly, for he was wox-
thie to be rebuked.

He that rebuketh a man shall find more pro. 28, 23.
fauour at the length, then he that flatte-
reth him with his lips, why then should
any man cast any of these doubts : why
then I shall loose his good will, and I am
afraid he will not take it well, having
his promise of God.

A reprove entreth more into him that pro. 17.
hath understanding, then an hundred
stripes into a sole.

A scorner loueth not him that rebu- pro. 15, 12.
keth him, neither will he go unto the
wise.

A wise sonne will obey the instruction pro. 13, 1.
of his father, but a scorner will heare no
rebuke.

Better is it to heare the rebuke of pro. 7, 7.
wise men, then the song of fooles.

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Prou. 29. 3.

He that hardneth his necke when he
is rebuked, shall suddenly be destroyed
and cannot be cured.

33. That no Christian ought to haue any fellowship with any wicked man,
who professing christianitie, leadeth his life lewdly to the slander
of the profession, but to auoid such
a one as filthines and dirt.

1. Cor. 5.

If any that is called a brother (that is
to say a Christian man) be a fornicator,
or couetous, or an idolater, or a rai-
ler, or a drunkard, or an extortioneer,
with such one eat not.

Ephes. 5. 11.

Hau no fellowship with the unfruit-
full workes of darkenesse, but even re-
prove them rather.

1. Thes. 3.
verse 14.

If any man obeye not our sayings,
note him by letter, and haue no compa-
nie with him that he may be ashamed.

Prou. 13. 20.

He that walketh with the wise shal-
be wise, but a companion of fooles shalbe
afflicted.

Epes. 5. verse
6. 7.

For, for such things cometh the wrath
of God vpon the children of disobedi-
ence, be not therefore companions with
them.

They

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They that forsake the law praise the trou. 28, 4.
wicked, but they that keepe the law set
themselues against them.

Lord who shall dwell in thy tabernacle, &c. Psal. 15.1,4.
He in whose eyes a vile person
is contemned : but he honoureth them
that feare the Lord.

Example.

And Ichu the son of Hannani ^v Seer
went to meet him (that is Ichoshaphat ^{2.Chron.19.}
^{vse 2.} who went to the war with Ahab king
of Israell) and said to king Ichoshaphat,
Wouldest thou helpe the wicked, and
loue them that hate the Lord; therefore
for this thing the wrath of the Lord is
upon thee.

Pet after this did Ichoshaphat king ^{2.Chron.20.}
of Iudah ioynie himselfe with Ahaziah ^{v.35,36,37.}
king of Israell who was ginen to do e-
uell, and he ioyned with him to make
ships to go to Tarshish, & they made the
ships in Ezion Gaber, then Eliezer the
son of Dodauah of Meresha prophesied
against Ichoshaphat, saying: because
thou hast ioyned thy selfe with Ahaziah
the Lord hath broken thy workes, & the
ships were broken that they were not
able to go to Tarshish.

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34. That all Christians ought to be full of good workes, and to what end.

Ephes. 2,10. **F**OR we are his workmanship created in Christ Jesus unto good works, which God hath ordeined, that we should walke in them.

Titus 3,8. This is a true saying, & these things I will thou shouldest affirme, that they which haue beleued God might be carefull to shew forth god workes, these are god and profitable to men.

Titus 2,14. Who gaue himselfe for vs, to redeeme vs from all iniquitie, and to purge vs a peculiar people unto himselfe, zealous of good workes.

I. Tim. 6,17 Charge them that are rich in this world that they be not high minded, & that they trust not in vncertaine riches but in the living God, which giueth vs abundantly all things to enjoy, that they do god and be rich in god workes, and ready to distribute and communicate.

End of good workes.

Matt. 5,16. Let your light so shine before men, that they may see your god workes, and glorie

A fardell of Christian duties.

glorifie your father which is in heauen.

And haue your conuersation honest a- 1. ret. 2, 12.
mong þ Gentils, that they which speake
euill of you as of euill doers, may by
your god works which they shal see, glo-
rifie God in the day of their visitation.

And this I pray that your loue may philip. 1. vse
abound, yet more and more in knowl- 9, 10, 11.
edge and in all iudgement, that ye may
discerne things that differ one from an-
other, that ye may be pure and without
offence vntill the day of Christ, filled
with the fruits of righteousnesse, which
are by Jesus Christ vnto the glorie and
praise of God.

Joine moreouer vertue with your 2. Pet. 1. 6.
faith, and with vertue knowledge, and 1. 6, 7.
with knowledge temperance, and with
temperance patience, and with pati-
ence godlinesse, and with godlinesse bro-
therly kindnesse, and with brotherly
kindnesse loue. For if these things be
among you and abound, they will make
you that ye neither shalbe idle, nor vn-
fruitfull in the knowledge of our Lord
Jesus Christ, for he that hath not these
things, is blind, and cannot see farre of,
and hath forgotten that he was purged
from

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from his old sinnes.

Titus 3.14. And let ours learne to shewe worthy
god works for necessarie vses, that they
be not vnfruitfull.

Now good Reader this being ended,
there remaineth nothing but thy di-
ligeēce,carefully to practise that which
thou shalt here find,as thy calling shal
require, and bind thee, which that
thou maist do,I shal not cease
to pray. And thus in
Christ I bid thee
farewell.

FINIS.

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